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blood of Abel cried to God from the ground. How deep and long has been the cry that has gone up to heaven from the red fields of carnage that have marked the historic path of nations? The ambition for power and military glory delays the consummation of civil progress in which states shall conform their conduct to the moral judgment of mankind and to the ethical teachings of Christianity.

As we look forward, the splendors of that day of unbroken peace impress our imagination and we renew our faith in the speedy triumph of a renovated civilization. And it is well, for prophecy is not fulfilled by accident or indifference. The promises of God wait upon our inaction. The realization of our hopes will come by the increasing pressure of an educated and rectified public opinion. The advance to a new position must be made at the front. Nations slough the old husks of habit and thought in which they have grown up only when they are ripe for new conditions. The more backward and non-Christian nations will reject for a time the theory of arbitration, but the rapid exchange of ideas and customs is fast breaking down the distinctions of intelligence and a state will not long repudiate what the leading powers promulgate as the law of nations. They would be too weak to ravage the territory of their neighbors and the terrible penalty of non-intercourse in this period of universal commerce would soon bring them to the line of progress.

But the supreme duty in this great reform rests with the English-speaking people. Mighty victories have already been achieved by our statesmen in this campaign of peace which will be their enduring memorials in the temple of immortality. But the field is not secured. Let us insist that no question susceptible of accommodation shall ever again be submitted to fratricidal strife by the peoples who speak a common language, whose civilization rests upon a common inheritance of ideas and a common system of faith. There is a fascination in the thrilling historic records of battles and in the classic songs that rehearse the splendid achievements of the great military masters of the world, but the wisest of kings has said that "righteousness exalteth a nation but sin is a reproach to any people."

The genius of literature has transformed the heroic crimes of an earlier age into dazzling virtues which pervert the judgments while they refine the tastes of scholars, but through eighteen stormy centuries, the voice of the carpenter's sor, more sweet and more commanding, comes to us from out the shadow of the cross: "Put up again thy sword into his place."

The practical sense and active virtues of our race will not, cannot stagnate in this Serbonian bog, but casting off the shackles of ancient custom will go forward to the higher life and nobler victories waiting for us in the promises of revelation.

The great empire and the great republic of the English speaking people, standing on the advanced line of civilization, and reaching with paramount influence, by their laws and literature, so large a part of the population of the globe, owe to mankind a united and persistent effort to establish by precept and example the reign of peace among the nations of the earth. God has waited long for the realization of His promise, but His vengeance will not always slumber. Sooner or later justice will hew to the line of reason and "they that take the sword shall perish with the sword."

This council represents two nations, but one people; a

people whose brain and brawn have carried their power, their laws and their civilization to the ends of the earth; a people whose skill creates and supplies new wants; whose enterprise baffles opposition and whose influence would establish justice and humanity in the civil polity of nations.

Separated providentially into governments based upon the same political and ethical principles, this one people should have no ambitions or animosities that may hereafter disturb the reign of peace along their common borders or weaken their power for intellectual and moral achievements by needless apprehensions. The past of both nations is an enduring record of great and glorious deeds. That our increasing commerce and political influence may be controlled by the spirit of a yet broader and loftier political philosophy that so the statesmanship of the English speaking people may be recognized among all nations as potential for good, should be the prayer and effort of us all.

The old history of military glory is becoming dim in the light of a purer and grander civilization that is dawning upon the earth. Let us advance to the front of this age of Christian statecraft that we may win for our race the honors of a nobler immortality in the kingdom of righteousness. The ministers of our religion have raised the standard of the cross in all lands and under that banner they will conquer.

An irresistible force of moral sentiment has been gathering through the centuries that sooner or later will banish the barbarism of war from the political creed of nations. The divine purpose of "good will to man" underpins our schemes and drifts them into the ordained plan of human history. This is that,

"Mystery in the soul of state
Which hath an operation more divine
Than our mere Chroniclers dare meddle with."

MY BEST.

JULIA H. MAY.

My name is not upon the rolls of fame,
'Tis on the page of common life imprest;
But I'll keep marking, marking just the same,
And do my best.

Sometimes I sing a very simple song
And send it outward, to the east or west;
Although in silentness it rolls along,
I do my best.

And if I see some fellow traveller rise
Far, far above me; still with quiet breast
I keep on climbing, climbing toward the skies,
And do my best.

My very best, and if, at close of day,
Worn out, I sit me down awhile to rest,
And I will mend my garments, if I may,
And do my best.

Better and better every stitch must be,
The last a little stronger than the rest,
Good Master! help my eyes, that they may see
To do my very best.

"An hour lost will get behind you and chase you forever."